

Before dealing with the subsequent procedure, after a girl has promised to visit a warrior on a given night, it is necessary to outline the sleeping arrangements and accommodation in a *manyatta* hut. The hut is not divided off into rooms in any way, and at one end of the hut is the bed upon which the woman (mother of one of the warriors) to whom the hut belongs, sleeps with her younger children. At the other end of the hut, not screened off in any way, is the bed upon which the warriors and girls sleep. No warrior may ever sleep upon the married woman's bed, but the woman's husband can come down and visit her whenever he likes, and when he does so, no warriors or girls may sleep in the hut. Ordinarily, however, the woman's husband does not live at the *manyatta*, and she and her small children sleep on her bed at the one end of the hut, while the warriors sleep on the bed at the other end of the hut with the girls. No warrior ever sleeps in his own mother's hut, but always in one of the other huts if he has invited a girl to sleep the night with him. When, therefore, he has arranged for a girl to visit him at night he goes in the evening to one of the other huts and arranges to sleep on the young people's bed there. He then sends a message by the woman who owns the hut to tell the girl that he is sleeping there so that she may come to him. There is absolutely no objection to several men coming in this way to the same hut, and sleeping on the same big bed each accompanied by his girl. In fact, it is considered wrong for a warrior and a girl to have sexual intercourse unless there are also other couples sleeping on the same bed. Moreover, besides those men who have come to the hut and sent for their girls to join them there, there are usually several younger girls, daughters of the woman who owns the hut, sleeping on the bed too. These young girls, too young as yet to sleep with the men sexually, nevertheless, sleep on the same bed as the warriors and older girls, and thus grow up steeped in the customs of the *manyatta*.

It is exceptionally difficult for a European to understand all the full details and facts concerning native sex life, but the following facts have been noted and verified for the Masai. No girl may sleep with a man except she be absolutely nude, but on the other hand, although by tradition and by etiquette she may not refuse an invitation to sleep with a man (except for the two reasons already given above), she is not necessarily expected to allow him full sexual intercourse, and, in fact, often does not do so. Thus—strange as it may seem—Masai girls do sometimes go to their husbands as virgins in the physical sense of the word (see Marriage), although they may have slept with men in the *manyattas* countless times. Usually, however, Masai girls have no objection to full intercourse except during the first four or five days after each menstrual period (see Girlhood), for the Masai firmly believe that conception cannot occur unless intercourse takes place very soon after menstruation, and four to five days is considered an absolutely safe margin. Moreover, this belief seems to have a strong foundation in fact, and it thus raises a very interesting point for physiologists as to whether this is as true of primitive peoples as it

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517 For the most part an atmosphere of dullness and boredom lies
535 over the kraal of the married (eng an el moruak). Only on moon-
[533] lit evenings /32/ do the women amuse themselves with song, es-
pecially if a few warriors are there on a visit and give the impetus
for the gaiety. Women and warriors dance in separate groups.
For dancing the women station themselves in a row, move forward
a short distance, then make a "right turn" and, with short steps,
dance in a row back to the former place. The married men dance
only on festive occasions, but by themselves. The text of the
accompanying song naturally refers to the life prevailing here.

517 Otherwise quiet prevails in the family kraal after darkness has
521 set in; in good weather the people will sit for a while in front of
• 513 the huts, silently or softly conversing, and go to rest already at
8:00 o'clock or 8:30.

621 Even 12-14 years ago, before the Masai lost their huge
592 livestock-holdings in two great epidemics, each family had its
178 own kraal; now, on the other hand, almost everywhere several
233 families live together.
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512 In the morning life begins around 4:00 o'clock, at which time
[462] the women fetch the quite young calves from the compartments
[7233] and take them to the cows, where they remain for the driving out
[234] to pasture. At daybreak the milking commences, for which all
the women appear. After it is finished, breakfast, consisting of
264 fresh milk, is taken. Milk, soups, and thin porridge are drunk
[512] from gourd bottles; foods of greater consistency are put in the
[262] mouth with the fingers. Meat is partially cut up with a knife and
[415] completely torn into bits with the teeth. The hands are not washed
[412] before a meal. Smacking and belching while eating show good
breeding. Men and women eat apart and have their separate
vessels for eating and drinking. Those of the latter are shared by
the children. If the man wishes to eat in the hut, the woman has
to leave it beforehand.

[Warrior Kraal]

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XI.

000 Warrior kraal. -- Its inhabitants. -- Work. -- Foods of the warriors. -- Forest meals. -- Organization: the speaker, his badge and tasks; leaders; benefactors. -- Dueling. -- Daily life. -- Mealtimes. -- Dance and song. -- War: permission for it, preparation, forest meal, marching off, march, camp, surgeon, spies. -- Formation of the war march for the attack. -- Battle. -- Booty. -- Captives. -- Distribution of the booty. -- Return of the warriors. -- Defense procedures. -- Attack on caravans. -- Concluding peace. -- March performance. -- Retirement from the warrior standing.

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[634] In each district one usually finds only one warrior kraal, which quarters all the warriors of this area. It lies in the spot from which the district can best be protected from enemy attacks. The warrior kraal (ol manjata or manjada) is not externally differentiated from other kraals by anything. It is inhabited by 50 to 100 warriors, sometimes almost double that number of young girls, the mothers and several younger brothers /84/ of the warriors. In every hut there is a large sleeping place for a warrior, and usually, at the other end of the hut, a small one for one of the mothers. The huts of those who are staying abroad for the time being are common property, and anyone who wants one takes it as quarters for the night by sticking his spear in the ground in front of it toward sundown. The others then often sleep three or four in a hut, as do the mothers.

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[356] The kraal is laid out by the old women, they build and maintain huts and thorn fence. Together with the girls they milk the cattle, clean the kraal every day in that they spread the cow dung, while the former sweep up and carry out the goat dung, fetch water, and keep the huts clean.

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Afternoon is designated in general with etuschugoti oibi, that is, the shadow is reversed; or tēlba. One also often hears this designation for the time from three to five o'clock in the afternoon. In particular the time from twelve to two is called ete gil eṅg oloṅ = the sun is broken; the time from two to four erta tēlba = now afternoon; that from four to six, emutō = evening. Five o'clock in the afternoon is designated with erta doiṅe eṅg oloṅ = the sun is going down. The time during which the evening glow is still to be seen is called etimirua eṅg oloṅ = the twilight follows the sun.

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With darkness setting in, the tāṛā begins and lasts until about eight o'clock, when one usually goes to rest.

Night is called eṅ gawariē; midnight, em bolos eṅ gawariē.

Today is called tāda or tāta, tomorrow taiṣere or taiṣeri, yesterday ṅgolē; the day before yesterday, as well as the day after tomorrow, is called eṅ aioloṅ. The days reckoned beyond the day before yesterday in the past and beyond the day after tomorrow in the future are designated as eṅ aioloṅ edia matua, eṅ aioloṅ e ungwan, etc. The latter is the fifth day from today reckoned both in the future and in the past. The tense of the verb shows which of the two is meant.

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With the help of these designations the days of the seven-day week (eṅ giruaha or eṅ giruascha, pl. eṅ giruaschat) are named. The names are the following:

First day = tāda (today).

Second day = taiṣere (tomorrow).

Third day = eṅ aioloṅ.

Fourth day = eṅ aioloṅ edia matua (more rarely eṅ aioloṅ e uni).

Fifth day = eṅ aioloṅ e ungwan.

/158/ Sixth day = eṅ aioloṅ e miṣt.

Seventh day = gung l'oṅ ile or esubat 'n oloṅ = the good day (1).

1. In this connection it should be noted that ósubat, fem. ésubat, means "good," "excellent," and uni, ungwan, miṣt, ile are the verbs for three, four, five, and six. H.

515 and so on. The wife is given a specified number of cattle to keep in trust for her son, and she and the children also tend young animals in the herds.

342 These huts are about five feet high and of varying dimensions, but usually roughly square and 10 to 20 feet across. The door is very low. Just inside the door there is normally a baffle wall of loosely woven twigs. Beyond that there are often two or three rooms, each divided from the others by a low open wall of twigs. Young livestock are brought into one of the rooms and the others serve for sleeping and cooking.

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[513] • [352] Usually the beds are platforms of twigs and grass covered
[354] by hides. The cooking fire is in a far corner and is very small, normally with three stones around it to support pots. There is no smoke hole in the roof. The outer walls and roof are an open mesh of wattle often interwoven with coarse grass and shrubs. Support comes from larger branches and small logs up to about six inches in diameter. The exterior and walls and roof, and the insides of the door opening are plastered with [184] a mixture of mud, cattle dung, and short grasses. Hut [462] design varies slightly from area to area. Constructing the huts is women's work. Men occasionally help in collecting larger trees and bushes.

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Women and occasionally men wear necklaces of beads. Women have ornate jewelry consisting of rings, beads, beaded bracelets, and wire loops around their neck, wrists and ankles. Both men and women pierce and stretch their ear lobes; the women wear large ear bangles through them and the men use them to carry snuff containers or other articles about the size of a 35 mm film cassette.

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Spears, simis, and knobkerries and shields may be carried by the men. Elders often carry a long staff instead of a spear. Cooking utensils are simple, sometimes consisting of a few pots and pans. Bedding consists of hides, with sometimes a blanket. The gqurds mentioned

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above are always present. When moving from one place to another a pack saddle is used which consists of two large (two by three feet) flat rounded plates made of sticks bound and laced by leather thongs. These are tied above and on either side of the donkeys' backs, giving the appearance of semi-folded wings. Hides, lodgepoles, cooking utensils, and other kit are placed on

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the donkey's back between these. Trade goods are purchased or traded from small dukas around the edge of the area or more recently from itinerate traders who visit the larger and more accessible bomas in trucks.

ARCHITECTURAL OBJECTS AND FURNITURE.

NATIVE HUT (Numba). Model much too small, and door proportionately too high. (See figs. 6, 7, and 8.)

Wa Chaga tribe; Moshi District, Mount Kilima-Njaro, East Africa. 151818

NATIVE HUT. Model made by Chaga boy. Usual dimensions 10 to 11 feet high and 12 to 15 feet diameter.

Height, 4 inches.

Wa Chaga tribe; Moshi district, Mount Kilima-Njaro, East Africa. 151804

WICKER-DOOR (Molie). Model. The door in native huts slides between two upright sticks and the door jamb.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151797

WOODEN STOOL with four legs. Cut out of a log of wood, and smeared with red ochre.

Height, 8½ inches; depth, 7½ inches.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151816

WOODEN STOOL with three legs. Painted with red ochre.

Height, 7 inches.

Wa Chaga tribe; Moshi district, Mount Kilima-Njaro, East Africa. 151789

MAT. Made of skin. Placed on the ground for sleeping during a journey. Other tribes carry mats of bulrushes. Bought of Maasai war party, probably from N'jiri, met with on the Tsavo River.

Width, 18 inches.

Maasai tribe; Mount Kilima-Njaro, East Africa. 151201

FOOD-HOOK (Kiwili). Natural forked branch, peeled. Hung in huts for the suspension of articles to protect them against vermin.

Length, 14½ inches.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151788

GRANARY (Kikombi). Model of a conical thatched hut woven of rods. Entrance under the eaves. The usual size is about 8 feet high, 4½ feet in diameter. Model made by a Wa Chaga boy. These huts are set up on four stones.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151794

GRANARY (Kikombi). Model, differing from the other granary by being placed on supports.

Wa Chaga tribe; Mount Kilima-Njaro, East Africa. 151796

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